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The Social Outlook of the Lutheran Church

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THE SOCIAL OUTLOOK OF THE LUTHERAN CHURCH

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An Analysis of true Christian Charity and its present organization as exemplified in the social work of the Lutheran Church, specifically the Missouri Synod, today and tomorrow.

C O N T E N T

THE SOCIAL OUTLOOK OF THE LUTHERAN CHURCH

The problem of social condition, specifically, social work, has not had the wide dissemination of material, projects, and synod-wide publicity in the Lutheran Church that it has had among the Catholic and Reformed denominations. The reasoning behind this wall of silence is at once apparent to the scholar and theologian who understands the foundation and basic principle of Lutheranism. That basis of true Christianity as Dr. Luther saw it revealed in Scripture is the doctrine of Justification by Faith in the atoning Blood of Jesus Christ.

Having purged the church of the damnable teaching of work-righteousness, Luther established the ancient biblical truth that faith alone justifies. Through the deep understanding of such passages as 2 Cor. 5,19; Rom. 3,24-28; Gal. 2,16; Is. 53; Gal. 3,24.26; Rom. 4,3; Acts 10,43; Luke 24,47; John 1,29; 1 Jn. 1,7 Luther was able to formulate as the chief cornerstone of his religion, i.e. the biblical religion, therefore God's plan for man's salvation, the doctrine of Justification. He summed it up in the Augsburg Confession, Article IV, as follows: "Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favour, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight".[1]

That particular church which would stand fast upon this scriptural principle today stands alone, for the sects have wandered away from this biblical truth. It is only natural, then, that the Lutheran Church as the biblical Church must emphasize this cardinal truth to offset the tremendous forces of error. The Church's sole purpose for existence in the world is to lead men's souls to eternal salvation. The only way such salvation may be won is through faith. Therefore, the Lutheran Church must have this chief doctrine as its principal message and none other.

The result of failure to emphasize the basic truths of man's fall, sin, redemption through Christ and God's grace is too readily apparent about us. Those churches which

[1] "Concordia Triglotta": 'Augsburg Confession', Article IV, P.45.

have turned to the application of the Gospel to this life only have established what we may call "the Social Gospel". The term is a designation of the early nineties with its genesis in the industrial turmoil and upheavel of that period. Such leaders as Shailer Mathews, Walter Rauschenbusch, Henry F.Ward, and Washington Gladden sought to make the ethics of Jesus stand independent of the doctrines that have to do with the work and person of Christ. Such a socialized gospel was and is now no Gospel in the true sense of the word. It might better have been named "Social Salvation", for their object was definitely not to save the individual but society at large in a general social and economic reform. This movement may be defined as the "dogma of social salvation which has as its objective the salvation of society by changing the social order by mass action directed towards society as a whole and by persuading individuals to adopt and practise the social ethics of Christ, without prerequiring the reconciliation of the individual to God through grace by faith in Christ Jesus as the divine Redeemer."[2.]

If there is any mention of personal or individual salvation, the more radical adherents of this socialized Gospel program find no other meaning than a higher, more idealistic life here on earth. Thus J.C.Bennett writes: "Salvation for the individual is to be on the way now to ever higher and expanding life, to more abundant life. Salvation for the individual must include integration of his personality on a level on which he includes his own interest, the welfare of an ever-widening circle of persons, and on which, he is in right adjustment with God who is his real environment."[3.]

With such a non-biblical interpretation of the work of Christ, with such a spirit of legislative reform among the sectarians, today, the Lutheran Church must tread warily lest it become one with the rest of the world in promulgating a gospel of this life.

For that reason our Lutheran bodies have remained aloof and rightly so. They have not entered into legislative programs or stacked the power of the church behind particular reforms such as the temperance movement. The Lutheran Church has kept the issue

2. E.Witte: "Is There a Social Gospel?"-Associated Lutheran Charities, 1935: p.28
3. J.C.Bennett: "Social Salvation," p.41; Scribners, N.Y., 1935

and purpose of the true Church clear of all conditional platforms or socializing improvements.

Yet individuals and groups of individuals within the Church have recognized the indisputable fact that there is a definite position for the church today in the field of Sociology. Industrial revolutions which left thousands unemployed; economic depressions preceded by a depression of morality have left their mark upon our people as well as those of other churches. The Reformed have overstepped the Scriptural bounds in seeking to reestablish and bring aid to their members. How far dare the true Church go?

As remarked above, our first duty is to the redemption of the individual soul. With that as a starting point we have as our goal or incentive the desire to serve Christ our Lord in righteousness. For our own possession of security and joy found in personal salvation obligates us to a service and sacrifice to God and humanity. We must teach men that Christianity is no mere giving of intellectual consent to a set of principles or dogma, but is a living faith. The Church must stand as the awakened conscience of the community, working the fundamental law of Christian love into the opinion of the people, making it effective in social life. With the specific example of Christ to guide us, we must seek to relieve and minister to the necessities of the poor and downtrodden, of the sick and imprisoned, of the fatherless and widowed, and of the erring delinquents. All this is the social implication of Christ's Gospel. All these services to man flowing out of Christian love constitute the really true Social Gospel, or, to use a term less stained with error, the Social Message of the Church.

Rev. Witte in his article cited above mentions three spheres of human life: (1) the devotional life; (2) the personal morality; (3) the social life. The Church must be an influence in all three spheres. She must press the truths into the devotional and personal spheres as her initial mission, i.e. evangelization. But she must likewise stress the latter sphere, that of the individual's social relationships as a result of her evangelization. For out of engendered faith must flow sanctification or the desire to make that faith live.

This introduction has been long of necessity, not of choice. I have sought to

emphasize that the Lutheran Church has maintained and is maintaining her spiritual principles of Justification and sanctification without a commingling of the two. But with civilization changing swiftly about the same sinful man of centuries ago, with the problems of economics and industry, of morality and education becoming more complex in our government, schools, and homes, the Church must become more conscious of her duty toward the social life of man. The Lutheran Church must become the engineers of tomorrow in social service.

I am not writing with the thought of instituting a church-wide swing toward the "social Gospel", or even with the hope of a sudden plunge of the church into the sphere of sociology. Our church is definitely Scriptural, so it is my purpose to bring out on the basis of the biblical background for social work, the extent into which our church has delved into social service, and a few humble suggestions for greater services to man and thus to God. It is the hope that such specific emphasis upon our present labors in this field will make us more social-minded. The Lutheran Church has made many definite steps in that direction--so many that a paper of this sort can do no more than survey the entire problem from a distance that the perspective of the whole might be complete. If the doctrine of Justification is not referred to, it is not because of a desire to slight or underestimate the importance of this basic truth but rather because of the desire to bring out the importance of the fruits of such a doctrine, i.e. the living faith.

Social Case work, or Inner Mission work, has been variously defined. In a strict sense, thinking only of the abnormal characters and situations which must be handled, it has been defined as follows:"Social Case work as a specialty in the broad field of social work includes those processes involved in the individualized treatment of social maladjustment.....Social case work is concerned with the minority whose capacity to achieve a life that will combine personal satisfaction and social usefulness has been impaired."[4] In a wider sense to include all individuals, normal and abnormal,

4. Social Work Year Book, Russell Sage Foundation, N.Y. 1937, Page 454.

social case work has been defined as consisting "of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment."[5]

Both of these definitions, however, leave out the one great essential of Christianized social work, in fact, the one prime purpose for Christian social work, i.e. the salvation of the soul involved. Molding the two definitions given above about this basic thought, we might arrive at the following definition: "Christian social work is the process which seeks the salvation of the human soul through the application of God's Word and by adjustments consciously effected seeks to place the individual in the proper relationship to his God and his fellowmen according to biblical basis."

I BIBLICAL AND HISTORICAL BACKGROUND

The thought behind the motto of the Associated Lutheran Charities-"The Soul of Charity is Charity for the Soul" is as ancient biblically as man. Rev. Virtus Gloe remarked before the 1937 A.L.C.Convention that there is "one doctrine running through the whole length and breadth of the Bible which is accepted today by all Christians; it is the doctrine that man is his brother's keeper not only of the soul, but of the brother, of the personality, of the human being."[6] Since the day Cain was asked as to the whereabouts of his brother Abel (Gen.4,9.10), Christians have had a responsibility toward one another.

It is true that among the ancient Israelites there is no organized actual system of charity or poor relief. Yet even before the writing of the Ten Commandments God's people were fully aware of their social responsibilities. The Book of Job has some 25 references pertaining to duties toward the poor, widows, the fatherless and social justice. Job.5,15.16; 6,27; 20,10.19; 22,9; 24,3.9.14; 29,12-16; 30,25; 31,16-22; 34, 19.28; 36,6.15. There was neither a great amount of poverty in Israel nor any considerable wealthy class because of the land laws by which the land always returned after appointed intervals of time into the hands of the family owning it originally. Yet because the ppor and destitute were as today always a factor in human civilization, there were a number of poor laws devoted to relief, e.g. the olive tree was not to be twice shaken; the vineyard was not to be gathered completely; the gleaners of the corn

5 Mary Richmond: "What is Social Case Work?", Russell Sage Foundation, N.Y. 1922, p.98.99

6 Rev. Virtus Gloe: "The Church and the Social Problem"; Assoc. Ch. Report, 1937, p.62

were to leave the stray sheaves in the field for the poor, the widow, and orphan. Such passages as Lev.23,22, Ex. 22,21.25 express the solicitude and care of the poor, the widowed and orphaned. Deuteronomy in addition has every phase of social problem known to the ancient world: International relations,-2,1-37;3,7; cities of Refuge,-4,41-43; pure food laws-14,3-21; servitude and bondage-15,12-18; poor laws,-15,7-11; election of kings-17,14-20; false witness and perjury-19,15-21; war-20; captives taken in war-21,10-14; Bigamy-21,15-17; straying of animals-22,1-4; slavery-23,15-16; prostitution and the social evil, 23,17-18; usury, 23,19-20: divorce laws, 24,1-5; crime,-25,1-3.

Following the rule of the Judges of Israel who carried out the order of things according to the Mosaic Law came the period of the prophets. Four of these have been called at one time or another the social prophets because of their message of social evils and reform. These four were Amos, Hosea, Isaiah, and Micah. They not only foretell the Messianic kingdom but speak against such things as the oppression of the poor and depossessed, Amos 2,6-7; concentration of wealth in the hands of the few-Is.5,8; Micah 2,2; corruption in the courts- Micah 3,9 (Cp. also Is.1,17; 3,12-15; 58,6.7; Amos 8,4-10) The basic principle behind all these laws and their enactment was to be the command of Lev. 19,18: "Thou shalt not avenge nor bear any grudge against the children of thy people but thou shalt love thy neighbor as thyself".

This compassionate love or charity of the Old Testament was limited in two respects, namely, (1) it was national and not universal, and (2) it was legalistic without that freedom of spirit which is the essence of charity. There was the inherent possibility of a man fulfilling all these charitable regulations and social ideals without having the corresponding spirit in his heart. Uhlhorn adds significantly: "we must not, however, conclude that in the Old Testament only the outward performance is required and not the inner spirit."[1]

With the advent of Jesus Christ the true spirit of charity was manifested most cleady Love was in the person of Christ Himself and its expression in the f rm of charity

1. Uhlhorn, Gerhard: "Christian Charity in the Ancient Church"; Scribners, N.Y. 1883, p.50

was proof of membership with Christ. Our Master met the social problems squarely by laying down general principles. He recognized at once the folly for Him to advocate any particular system or theory of economic, political, or social reform, which might have been popular in his time; for He would have endangered His far greater work of Redemption and His social usefulness would have ended after His age when the specific social problems of the time had been solved. So the redeeming Saviour met the social problems by giving immediate relief to many in need and by stating general truths as a basic leaven of the social order affecting every social relationship and changing the whole course of human history. Mt.9,35.

Witte finds it significant that the one public sermon of Christ which is fully recorded for our enlightenment is devoted largely to the social question. (1) general relationship of men. (2) sex and divorce. (3) brotherly love. (4) almsgiving. (5) social aspect of prayer, e.g. OUR Father; OUR daily bread. (6) golden rule. (7) fruits.[8]

Such parables as are written in Mt. 25,14-30; Luke 19,11-27; Luke 10,25-37 are not mere references of Christ's social ideals but are definite statements of His general desire that men "love one another". His frequent references to the law of service and his ideals in that respect might be summed up in His words as spoken to his disciples Mark 10,43-45: "whosoever will be great among you, shall be your minister and whosoever will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." Or to sum it up in even fewer words, Christ gave that all-inclusive command: "Thou shalt love thy neighbor as thyself."(Mt.22,39).

Surely we must include all of his social ideals and commands for charity in His last great commission to the apostles (Mt. 28,20) "teaching them to observe all things whatso ever I have commanded you...." Certainly we must include in this command the six recognized works of charity, e.g. of feeding the hungry, giving water to the thirsty, clothing the naked, protecting the stranger, tending the sick, and visiting the prison. By His command to "preach the Gospel", Christ had in mind not only the preaching of his all-sufficient redemptive work for the sins of all men but likewise the fruits of that

[8] E.Witte: "Social Implications of Gospel of Jesus Christ"; Assoc. Luth. Ch.,1933. p.26ff.

faith, which accepts this Sacrifice as shown in the love of the soul for another. Such faith will seek expression in many manifest ways with the ultimate object of bringing another soul to the kingdom. This is the real aim of charity. True Christian Charity cannot exist where no object beyond this life is to be attained.

A rapid survey of the history of true Christian Charity reveals the fact that it has been a part of the Church since its inception. The Apostles took to heart the new command of Christ that they love one another as He had loved them (John 13,34) and urged that it be put into practise. It was a new principle to the heathen world of that day which was characterized by an intense selfishness and supreme egotism. The cases of heathen generosity are extremely rare . We do know that in the time of disaster, e.g. in 79 A.D. the eruption of Vesuvius over Pompeii, there was a readiness to relieve distress. There was a certain amount of liberality to friends and relatives, and for purely political reasons the cities such as Athens had poor relief laws. But none of these philanthropic acts was moved by a spirit of brotherly love, but rather out of a sense of self-preservation. Worship, philosophy, and even the charity of the time offered no opportunity for real charity.

Realizing tha brotherly love as well as all the other Christian doctrines was something new to the heathen world, the Apostles did not clamour for social reform. But they did urge charity and love of one another in their own circles. Thus, we have Paul's references to assistance to the poor through the Agape-1 Cor. 11,34; proof of love especially by ministering-2 Cor.8,8.9; widows and orphans received and honored-1 Tim.5,3; strangers received and entertained-1 Tim. 5,10; Rom.12,13; 1 Tim. 3,2; Titus 3,13; contrast of social vices and social conduct-Gal.5,19-23.

The Apostle John in his Epistles hammers away at the necessity of brotherly love so strongly that he has been named the Apostle of Love. 1 John 4,7; 1 Jn.3,17. Peter in the 2nd chapter of his first Epistle admonishes concerning civil duties (v.17). James is likewise insistent on the necessity of good works, especially charitable works, flowing out of faith.

The early Christians learned their lesson so well that they extended social attitudes of family life to the whole religious community and shared all they had in voluntary

communism (Acts.2,44ff; 4,34ff; 5,1ff). To relieve the disciples of the task of serving tables at the common meal, seven men were appointed, and when the Apostles left Jerusalem later on, they placed the management of charity, mercy, and the like in the hands of these seven men who came to be elders. Deacons were appointed later on to give assistance (Phil.1,1 I Tim. 3,8). Even deaconesses were active, though not officially.

Early Christian charity was impulsive, zealous, given to all men even as the Gospel knew no limitations. Paul's collections for the distressed in Jerusalem is a sample of the Christian willingness to give. There was no need of institutions,for Christians received the traveler and cared for the sick in their own homes. The poor were relieved through monthly contributions or "strips" by the members to the church chest or "arca" especially placed for the support or interment of the destitute, for the bringing up of orphans, for the relief of the aged, the shipwrecked, and those in mines, prisons, or in exile. Further almsgiving was incorporated as part of the public worship as each brought his gifts to the altar--giving and receiving before God.

That these charitable practises grew and prevailed after the time of the Apostles is apparent from the writings of the Church Fathers. The Epistle of Barnabas (19,8) reveals that the practise of communal living still survived in the early part of the Second Century. "Thou shalt have all things in common with thy neighbor and not call them thy private property, for if ye hold the imperishable things in common, how much more the perishable." In 2nd C. Cyprian sold all he had and gave to the poor. The Apostolic Constitution (4,2) describes fully the whole sphere of charity. It was the duty of the bishops to care for all: supply orphans with care of parents, to widows, that of husbands; procure work for unemployed; show compassion to incapacitated; provide shelter for strangers; food for the hungry, drink for the thirsty, visits for the sick, help for the prisoners.[1] Throughout this whole period up to the end of the Third Century we find from the Letter of Pliny to Emperor Trajan that widows were especially active in assisting the bishop with the work of the deaconesses, administering to Jew, Gentile,

1.Church Fathers quoted in: Uhlhorn, Gerhard, op.cit. Book II. Ch.II

believer and unbeliever alike the true works of charity out of love of the faith.

In the period from 300-600 A.D. with the acceptance of Christianity we find Christian charity cooling, and the social vision dimming. Perhaps Ohl sums it up best when he writes: "A marked distinction now began to be made between clergy and laity, preaching was almost entirely restricted to the former, and the administration of the church's charities took on a greatly altered form. The cessation of persecution, the adoption of Christianity as the religion of the Empire the influx of the masses into the church, who too often only sought her for the sake of temporal advantage, and who, while themselves strongly influenced by the Church, in turn also influenced her-these are the characteristic features of this period."[10] The Synod of Caesarea (314-320) mentioned as objects of charity, widows, orphans, crippled, sick, etc. But the movement of the throngs into the city increasing the burden of poverty hindered individual care. With the growth of the city and consequent growth of the congregations (sometimes one church had to serve for a community of 100,000), the Agape or love feast was discontinued. Oblations and alms became gifts or legacies by which members of the church hoped to attain intercession of martyrs for themselves. The notion of atoning efficacy in almsgiving was rapidly gaining precedent. Oblations became gifts to the clergy so that the church grew wealthy. And it is significant that despite the growth of wealth of the church, indiscriminate giving was discontinued and only such charity was administered as had been thoroughly investigated.

The church adapted herself to the changing social conditions in part by reconstructing her congregational methods and in part by establishing institutions of mercy. For the first time in the church's history congregational and institutional charity are found side by side. For the monastery and hospital movement once begun grew rapidly. The latter developed out of the public hospices and xenodochia of Constantine's time. Where at first one such institution served as a home for strangers, for the poor, sick widowed,and the like, the gradual tendency was toward separate institutions according to the classes of the needy. Though some believe that these institutions were the

10. OHL, J.F.:"The Inner Mission"; United Luth. Public. House, 1911, p.41.

result of retrogression in charity as individual love grew cold, it is true that the church supported them. Meanwhile, because of the worldly separation involved, the monasteries had a destructive effect religiously and socially which was hardly set off by their constructive social work as refuges of mercy for the needy of almost every class.

With the arrival of the Middle Ages (600-1500) the picture of charity in the church grew into one of institutionalism. It is a special characteristic of this period that congregation charity as such ceased entirely, and all benevolent work was done through the medium of innumerable institutions and orders that sprang up within the church. Individuals still gave to charity but the church stood between the giver and the recipient. The church took and the church gave. Retirement from the world was looked upon as the only way in which to reach a high standard of Christian living. Too frequently the crowded cloisters became the seats of debauchery and idleness especially towards the close of the Middle Ages. The diaconate ceased to be a ministry of service and ended as a suborder of the clergy on the part of the deacons and as nuns on the part of the deaconesses. The chief impelling motive for deeds of charity was the desire for merit or justification before God by deeds. The possession of property was regarded as a temptation, and much of it was turned over to the church as a special work of sanctity. Begging became a virtue because it afforded an opportunity to bestow alms as a work of expiation. Thus, charity became essentially selfish as those who gave alms reaped the greater gain. The individual care was lost in a maze of group institutionalism.

Though the church was all dominant, there had been efforts at organized public charity and relief throughout this period. Charlemagne made vigorous efforts to regulate poor relief more along municipal lines but with his death his plans fell apart. Neither church or state apparently made efforts during the following centuries toward organized relief. However, as the reactionary influences of the Renaissance became a force to be reckoned with, municipalities founded hospitals and institutions of relief entirely dissociated from church control.

A new method of dispensing charity arose as a partial substitute for the extinct

diaconate. This was the formation of charitable orders. The Hospitallers or Hospital Bfethren was the common name of those associations of laymen, monks, and knights which devoted themselves to nursing the sick and the poor in hospitals. Some of these groups, e.g. the Teutonic Knights, combined the profession of monasticism with knighthood orginating at the time of the Crusades. Other associations made of females were especially successful in nursing the sick, educating young girls, and rescuing fallen women. Other groups were the Beghards and Beguines and the Brethren and Sisters of the Common Life. The latter group is significant in as much as they concerned themselves more thoroughly with the spiritual well being of those whom they served.

Through such associations and institutions, the church of the Middle Ages did serve to relieve a vast amount of human misery. But with the change in motives and corruption of doctrine the superior congregational system of charity was gone and institutions and orders worked independently without coordination or investigation. The richer the church became the less was its interest in the individual soul and body.

The Reformation worked a tremendous change in charity and social service as it did in the sphere of doctrine. This change was in the motive, not so much in the methods of charity. In fact, many believed at first that the Reformation was destructive of charity since it had to the destruction of 30,000 abbeys and 40,000 convents. The giving of alms even if for merit was cut off so that the poor were worse off than ever. Yet Luther saw that these things must be endured for a time until the true sprit and motive of charity could be restored in the people. Such a change could only come from within, doctrinally, and he set forth upon the more important task of purifying the church in that direction. He restored the fundamental biblical truths and brought them to the people through preaching. He did consider the problem of Christian charity, as we shall see shortly from several of his writings. But he understood first of all that the proper foundation for such charity—love of and for Christ—had to be laid; and that he did through preaching the Gospel, translating the Bible for the laity and writing his Catechism.

Concerned more with motive and less with method, Luther believed the care of the

soul was the duty primarily of the church and the care of the body that of the state. Speaking of the abandonment of the monasteries and considering the various proposals for their disposal, he wrote: "But the third way is best, namely, to devote all remaining possessions to the common fund of a common chest, out of which gifts and loans might be made in Christian love to all the needy in the land..... In this way, too, the testament and intention of the founders would be carried out. For though they erred and were misled in giving their goods to monasteries, their intention certainly was to give them to the glory and for the service of God....Now there is no better service of God than Christian love which helps and serves the needy as Christ Himself will testify in the judgment of the last day, Mt. 25"[11] Again, in "A treatise on Christian Liberty" (P.335) he writes: "And this is what makes it a Christian work to care for the body, that through its health and comfort we may be able to work, to acquire and lay by funds with which to aid those who are in need, that in this way the strong member may serve the weaker, and we may be sons of God, each caring for and working for the other, bearing one another's burdens, and so fulfilling the law of Christ.[12] Again: "Here (Phil. 2,1) we see clearly that the apostle has prescribed this rule for the life of the Christians--that we should devote all our works to the welfare of others....."[13] Luther himself greatly desired the restoration of the primitive diaconate as a ministry of mercy and the helping hand of the pastoral office. He felt that if the city could be divided into four or five districts with a pastor and several deacons serving each district, spplying the preaching and alms, visitagg the sick and looking after the wants of the people, then the ideal situation would be reached. But first the right kind of people had to be found, Christians with the zeal of the early church.

Using the new foundation of justification by faith as the motive the Reformer set out to restore the true spirit of charity, instructing the people that genuine brotherly love is found only where faith is found; that all good works are the fruit of faith and not in themselves meritorious; that Christian service does not consist in retire-

[11] R.J.Holman Company: Works of Martin Luther, Philadelphia, Pa.1931. Vol IV: Preface to an Ordinance of a Common Chest, P. 95

[12] Ibid: Vol. II: "A Treatise on Christian Liberty", p.335

[13] " " " " " " " P 336

ment from the world but in being faithful stewards of the manifold gifts of God. An effort was made to restore the ancient 'Gemeindepflege' but because of the commingling of Church and State in this, the venture was not entirely successful. Meanwhile the administration of charity passed largely into the hands of the state.

Because of a highly scholastic theology which externalized religion, the Protestant Church of the Germany of the 17th Century was unfavorable to the development of practical Christianity. The change that came with the rise of Pietism with such leaders as Philip Speher (1635-1705) and August H.Francke (1663-1727) was directed against this dead otthodoxy. It sought the spiritual renewal of the individual but in the end became far too subjective and exclusive, fostering marrowness and spiritual pride. Yet Pietism did have it s good points. It emphasized a living faith, labored for personal piety, and demanded of believers the manifestation of faith in God through love. We have among the pietists likewise a great love of institutions, e.g. Francke Institutions at Halle.

By the end of the 18th Century conditions in Germany were deplorable. Politically it was dismembered and ruined by the Napoleonic Wars. Socially the large city populations had begun to bring decay. Religiously, all classes felt the effects of Rationalism. But there was still a nucleus who favored the old faith and brought about the forerunner of the charitable mission work of today--the Inner Mission. A Rev. Johann Urlsperger was instrumental in effecting the organization of the Society for the Promotion of Pure Doctrine and Genuine Piety at Basel in 1780, later known as the Christianity Society. Though the original purpose of the organization was to defend the faith, it gradually turned its efforts more mand more towards missionary and philanthropic work. Out of it grew Bible and Missionary Societies, institutions for neglected and deaf children, and other enterprises, in the creation of which Christian Spittler (1782-1867) was especially active. Tract societies were founded and work on behalf of neglected and delinquents in poor relief was studied with more sympathetic interest. In this phase we have such men and women as Pestalozzi, Zeller, Falk, Amalie Sieveking, Elizabeth Fry, Hauge, William Passavant (in the U.S.) and Wichern. Each was instru-

mental in introducing and developing some new phase of Christian charity. Johann Wichern has commonly been called the"Father of the Inner Mission" because of his intense labours for the cause of Christian charity. He defined the 19th Century flurry of Lutheran charitable institutional and mission work,which he was pleased to call the Inner Mission,as "the collective and not isolated labor of love which springs from faith in Christ, and which seeks to bring about the internal and external renewal of the masses within Christendom, who have fallen under the dominion of those evil which resultdirectly and indirectly from sin, and who are not reached as for their spiritual renewal they ought to be, by the established organs of the Church. It does not overlook any external or internal need, the relief of which can be made an oBject of Christian love....."[14] Thus far can we agree with Herr Wichern's definition of Inner Mission work. The remainder bears traces of the rationalism of the time and the not too distant Social Gospel. But essentially the work of Wichern and others of his day must be regarded a missionary force whose ultimate purpose it was to reach all to whom it ministered with the saving Word. Organized Charity was under way with a flourish.

Meanwhile the Saxon immigrants had landed in America. They were a small group and could readily take care of the sick and needy in their midst. As with every organization in its infancy, the more basic matters were handled first. Our biblical, doctrinal position had to be established securely before the eyes of America, and the leaders did not at once concern themselves with institutions for the aged and the like. Yet the feeling of charity was bound to be present in the souls of those who followed biblical teaching. Allowing 20 years for the firm establishment of Missouri Synod Lutheranism in America, the apparently first collective endeavor of charity, a Lutheran Hospital, was opened in 1858. The program of social work of the Missouri Synod had begun.

II Organization and Administration of our Lutheran Charity

The most simple form of charity known today is that of the individual giver to the individual needy. Though naturally no figures are available for a summary of the

[14] Quoted by Ohl: op. cit. p. 131

frequency of these gifts of love, we cannot believe that there ever was a time even in the worst period of the Church's historywhen the individual believer did not give to those who asked. This form of charity and relief we accept as a natural consequence of faith in the hearts of many, and undoubtedly it is freely practised among Lutheran clergy and laity alike today. The ancient church custom of giving to him who asks as expressed of the individual is still in vogue, not as strong, perhaps, because of the greater tendency toward group support, but evidence of it is still present. Personal individual mission work and charitable supoort though never written within the confines of a book will always be a force w thin the church.

Turning toward the activities of the group in social work, we find a preponderant tendency to slight personal evangelism in favor of groupsupported evangelisation. Because an individual may devote his money, time, and perhaps energy to so many different charitable causes both within and outside the Lutheran Church, because the field of charity and evangelization overlap from one endeavor, city mission, or institution to the next, it is difficult to draw a clear, distinctive line in describing the social work of the Lubheran Church.

Collective organization and administration of social work begins in the local congregation. As in the ancient church, this unit is the primary source (exclusive, of course, of the charity of the individual), in administering love to the brethren. For a congregation to remain healthy these fruits of faith must be present. The early Christians recognized this fact by uniting in common possession of all things. The lack of congregational giving in the Middle Ages was one primary reason for the collapse of social work. The early leaders of the Missouri Synod recognized the necessity for the spirit of love in the local church and emphasized its presence. Walther in his "The True Character of the Local Congregation" wrote: "Likewise the congregation shall care for the nourishment, clothing, housing, and all necessary wants of the poor widows, orphans, aged,invalids, who are unable to support themselves".[15] In his 'Pastorale' Walther mentions that although the chief pastoral duty is the administering to the spiritual needs of his congregational members, the care for the bodily welfare,

15. Quoted in "Associated Lutheran Charities", 1927: p.62

especially for the necessities of life among the poor, the sick, the widows, the orphans, the infirm, and needy and aged is important.

Again, there are no actual statistics available on the exact number of congregations doing some sort of charitable work or the type of social work in which each is particularly interested. Such figures could be obtained only by a general survey in this field. Suffice it to say, the sum total of all congregations for what is called "Outside Purposes" (i.e. money raised by congregations or any association within the congregation or donations for missions, institutions, Synod, benevolent institutions, flood relief, Red Cross, Indigent students, etc) reach a total of $2,427,746 in 1936.[16] Just what the exact figures for each specific congregation for each particular act of charity was has not been made public.

Many congregations have the special office of almoner in their midst. It is the duty of the almoner to receive collections and donations for the poor of the congregation. As the almoner or group of almoners see fit, they may administer to the bodily and physical needs of those in want.

Again the congregation may have some special interest in a particular institution. Perhaps it is a local Orphanage, Old Folks' Home, or the like. The members of the congregation serve on the board, and the congregation frequently devotes a special or regular collection to the funds of that particular institution.

In the time of disaster or flood, just as in the days of Paul, Lutheran Churches respond generously to the social and physical needs of those afflicted, and again have a specialy collection or a setting aside of certain funds for that specific purpose.

Turning to the associations or groups within the individual congregations, we have a repetition of the intertwining of service with that of the collective congregation. The social needs of youth and adult within the church are now met rather completely. Liesure time activities on both the educational and social planes yet withal on a spiritual basis are receiving greater emphasis for the growth of and adherence to the church. Societies for the uniting and spiritual advancement of the women of the congregation date back far into the Church's history and are an important feature of the

16 Statistical Year Book of Missouri Synod - 1936 P 149

church's life today. The more sympathetic nature of the woman makes her an ideal social worker among the poor, the defective, and sick. Since her liesure time is greater than that of the wage-earning husband, the wife has many more opportunities to do those acts of mercy so necessary. The Lutheran Church has realized this fact and where the more selfish, purely pleasureable motives have been subordinated to the dominating factor of love, women's societies have served and are serving a real social problem within the individual congregation. Not only is there spiritual growth for the actual members of the society where proper leadership and motive are maintained, but the benefits derived by those assisted, morally, physically, and spiritually, is plainly evident. The women's society has,in fact, taken over much of the charitable work formerly done by the entire congregation--perhaps a sign of over-institutionalism. Many such societies are now giving the local support toward Synod's Indigent Students' Fund. Others are active as a ladies auxiliary for the local institution of mercy, or, as we shall see later, its members are active in that particular Home's own Auxiliary. Sales and Bazaars are constantly in demand for the purpose of raising money for some worthy act of charity (This is another significant trend that undoubtedly will have its evil effect in later years; people are beginning to ask or seek after some entertainment or the like before they contribute their support. Such acts of charity are no longer pure charity but a selfish desire for personal return.). Flower committees are active and sick committees pay regular visits to the disabled as the deaconesses of old.

In recent years the church has begun to recognize her opportunities to prepare her men for true stewardship. Men have always been less attracted to the spiritual work of the church than women, and the efforts put forth to utilize their liesure time more profitably from the viewpoint of the churchandthe Kingdom have included the organization of men's clubs. The fact that this was a step in the right direction is apparent in the Synod-wide organization of the International Association of Lutheran Men's Clubs or the Lutheran Laymen's League in 1917. Their purposes have been outlined as follows: "(a) To aid Synod with word and deed in its business and financial matters. (b) To encourage one another actively to participate in the work of

the local congregation. (c) To help increase in its members a deeper consciousness of a stewardship life." This last point is especially noteworthy for us in this connection.

The ever-perplexing problem of the correct direction and guidance of youth's vitality is being met through the organization of the International Walther League. With 2,118 societies and a membership of 50,000 its program is the most influential factor for good among our young people at the present time. There are some young people's organizations within our church which for various reasons have not joined with this inter-congregational youth program. Many of these groups are doing excellent social work, both with respect to their own young men and women by keeping them active and with respect to those assisted through their social service programs. However, because of its size and influence, the Walther League must be considered as the standard of judgment. Its program is carried out through individual societies in separate communities. Just how much of the proferred program is utilized in every instance is indeterminable, but the basic foundations for social activity are there.

I do not care to enter into a brief on the Walther League program, but suffice it to say that the fundamental principles of social work are present. The liesure time activities are properly stressed, leadership and vocational guidance are taught, recreational features are prominently placed, yet at the same time all of this is properly subordinate to the two great divisions of Christian Knowledge and Christian Service or faith and life. If this program is put into practise completely, the congregation has a group of young people doing a thorough job of Christian Social Service,,e.g. giving relief to the poor, cheering the sick, caring for the under-privileged children, assisting with the problem and delinquent children, and aiding in the institutional work of the Church at large. Social work has become more highly organized than in the days of the ancient church or even the church of 100 years ago. More attention is addressed to the symptoms and cures of the individual sufferings. The Walther League program opens many doors to the young people in the task of saving souls and guiding human lives.

The final organization within Synod which is to be considered at greater length

[1] Statistical Year Book, Concordia Pub. House, 1936, P.193

as the representative body of the work of the church at large in the field of social work is the Associated Lutheran Charities. Organized in 1901 for the mutual benefit and advancement of the various independent institutions and societies which make up the whole, its purpose is perhaps best expressed in the words of H.F.Wind, First Executive Vice-President, when giving the Executive Report before the 1937 A. L. C. Convention: "We believe that the Associated Lutheran Charities though not instituted and recognized as a part of the official machinery of the church is in fact the chief visible expression of our church's active, living faith, the chief among the 'fruits' by which men may know and judge our church and its doctrine."[18] (P.12). After remarking that the charitable agency of our church is more than praiseworthy, extra-congregational activity of groups of local Lutheran Christians; that the Associated Lutheran Charities is more than a loosely knit organization of such local charitable agencies, whose only activity is the initiation of an annual convention and which is then in a state of suspended animation the rest of the year, Rev Wind continues. "A local charitable agency is the visible expression of the saving faith and the glorious hope engendered in God's children within a congregation or a group of congregations by the preaching of the Gospel of the Saviour; the Associated Lutheran Charities is the ever active, ever planning, ever progressing manifestation of the love of the church, of the faith-filled heart and mind of the Church at large, the merciful hand of the Church, if you please, through which the church lifts up the fallen, assists the feeble, strengthens the weak.."[19]

There is a place for such an organization within the church. It is certain that small institutions of mercy sponsored by congregations within a community is not apt to become known throughout Synod. Its purpose, its work, and its accomplishments if located on the East coast could hardly be known thoroughly in the West. The Associated Charities by publicity places each institution on the map, as it were, by drawing together interested parties from the East and West that they might discuss their mutual problems together. If it served no other purpose than to coordinate the various institutions and societies, its reason for existence would be fulfilled.

[18] H.F.Wind: "Report of the Executive Board"; Associated Luth. Charities, 1937, P.12
[19] Ibid. p. 12 and 13

The conventions held annually bring together representation from approximately 55 organizations. The reports of these conventions with proceedings and papers printed in full show a wide divergence of the many phases of church social work. Problems each institution or society faces are discussed for the benefit of all, and a closer spirit of cooperation is aroused. In addition the Associated Charities publishes the mission leaflet "Good News" and the "Associated Lutheran Charities Review" quarterly.

But the purpose of the Associated Charities is more than mere coordination. It seeks to better and improve existing conditions in each institution or society and place them on the highest, most efficient plane. It is a progressive movement, which studies the modern machinery of the world's social agencies and selecting the features which suit the situation of the Lutheran Church offers to the individual agency the application of new methods--always keeping in mind, however, the common motive, i.e. the salvation of the soul. For that reason in 1931 we have the appointment of the Committee on Child Welfare. This group studied the existing children's agencies in the Lutheran circles and made reports, suggestions and improvements. The committee worked with the National Recreation Association of New York and the American Association for Social Hygiene in planning for each institution the child's recreation and studying any possible cases of sex delinquency. Advice was also given on administration and financial drives and contacts with state departments of social work were made.

The following year, 1932, a commission was formed to survey National Lutheran Inner Mission work, as to where and how the Lutheran church was serving and not serving. 375 elaborate questionaires were sent out to all charitable and social service agencies of the entire Lutheran Church in Ameria, and 33 keymen were placed throughout the U.S. This committee, consisting of Pastors A.Frey, L.Wickham, V.Gloe, E.Kroncke, and M.Ilse,worked in cooperation with the National Lutheran Council Survey Committee on this purely business study. The joint committees found a total of 401 Lutheran organizations engaged in works of charity. The Survey so far as the Missouri Synod was concerned revealed 424 pastors doing full or part time institutional mission work; 341,352 patients visited; 231 institutions with preaching;

286 with bedside visiting. Thus the Associated Charities served this one phase of the church's social work--the Inner Mission Work.

Through the collaboration and encouragement of the Associated Lutheran Charities group, the Diaconate of the Synodical Conference has grown and been improved that the graduate might meet the chagging social situations of the day. In June, 1911, Rev Herzberger broached the subject of Deaconess Training at the Missouri Delegate Synod. When no action was taken Rev. P. Wambsganns joined in the effort to convince people of the the need for women workers in the church's social field. With the help of the 1919 Charities Convention convening in Ft. Wayne, Ind., the Deaconess Association was formed in August of that year. Approved by the Board of Directors of the Lutheran Hospital Association of Ft. Wayne, subscribers and funds were procured and a Deaconess Home was purchased on the grounds of the local hospital. In 1922 the first deaconess was in the field. In 1929 there were two other training shhools in conjunction with the nurse's training course at Watertown, Wis., and Beaver Dam, Wis. with 27 in training, 32 in service. Since 1936 those preparing for deaconess work must first complete their nursing training and then attend the Deaconess School at Fort Wayne for one year. Courses include Bible Study, Comparative Religion, Sociology, History of the Diaconate, Social Pathology. The latest reports of 1937 relate 55 in the association in 18 different fields.

Such has been the work of the Associated Lutheran Charities. Up to the present writing the organization has hot been included in the official machinery of Synod. It is still an organization developed and administered by those who carry the spiritual interests of social work at heart and who are nearest to that field of Christian endeavor, as actual laborers in that field. Its accomplishments aie not so much in its work as a collective body but in the methods it has succeeded in introducing into the various societies which are affliated with it. To view these methods and accomplishment we must turn our attention to the records of the various organizations. The institutions as organized by individual congregations or groups of congregations are the actual working body of the social work movement within the church. The Associated Lutheran Charities as a collective body is the unofficial stamp of approval of the

Missouri Synod at large upon such benevolent work. It is not by far the full quota of social work within our church today, but because it is the desire to study the social problem as a unit we will consider the work of these ingredient organizations of the Associated Lutheran Charities as typical of the social work movement within our church.

III Methods and Accomplishments

So many features are concerned, so many smaller group interest are influencing the entire social movement that it is difficult to draw an imaginery chalk-line and say that this is so in such a case and that is the result in that situation. In general then, we may divide the social accomplishments into two broad sections: the work among the children and that among the adults. There are, of course, instances where both adult and child will be involved alike, e.g. in family troubles, but we shall include such problems under the general head of adult social work. Again, if the motive that moves behind all social work in the Lutheran Church is not plainly stated, it is not because such a motive has not been found. The intent is rather to place the emphasis upon the methods and accomplishments. The motive of evangelization is an understood force and corollary.

Social work must deal with all types of people and children. It is not limited merely to the defective or delinquent but seeks to reach and teach reform of evil influences as well as guide the normal child. Every child comes with three inborn tendencies, i.e. physical, emotional and mental. It is influenced to maturity in character and behaviourism by family, church, child companions, school, neighborhood/ complexes, community assets, and industrial conditions. These must be directed for a well-rounded, well balanced life. Of the 25,000,000 children, 16 and under, in the U.S. 1,000,000 may be classed as delinquent or those dangerous becuase of anti-social behaviour. To prevent such delinquency in dealing with the normal child and guide him correctly toward the well balanced life, the church has two paths open: (1) to drop all religious sanctions and found social morality on education and self interest; (2) offer as a cure and prevention of delinquency acceptance and instruction of the dogma of religious principles.[20]

[20] H. Wind: "The Church as a Factor in the Prevention of Juvenile Delinquency." Associated Lutheran Charities, 1933; p. 47

Naturally and rightly, the church has adapted the latter means--teaching God's Word as a preventative. There must be not a mere filling of the child's mind with religious recepts,but these must be interpreted in terms of everyday life. The instruction dare not be abstract. For example: two small boys accused of stealing sausages were asked what they had done with them. They replied that they had hidden them. When asked "why" they answered that it was Friday. The commandment not to eat meat on Friday was a definite commandment, so it was obeyed. The command not to steal dealt with abstract concepts not related to daily life.

The social activities, i.e. boys' and girls' clubs, etc. in the church are not mere a necessity that must be tolerated in an institutionalized world but if properly managed are constructive forces for good, satisfying the cravings of the individual for sociability and counteracting any evil influence which might be his by home or community environment. Properly supervised church agencies can and do provide an outlet for the social instincts. This problem the Lutheran Church has met with a great deal of success as the court records of the religion of criminals can readily testify. Through the Sunday Schools, vacation Bible Schools, Day Schools, Saturday Schools, and special services, all under and with the Word of God, it has worked a healthy influence not only on the individual child but through him on the community. Wherever established the Lutheran Church has been a power through its individual members in checking anti-social and anti-Christian tendencies. For it has transferred the religious influence into the home of the child through the child. It may be correct to say it is the Word of God working this spiritual and resultant growth but it is more correct to say it is the Word of God working through the organizations establishdd by the church for the child. For it is through the organizations that the daily life of the child is effected by the Word which is made to live in a practical way for him.

It is toward the dependent or defective child that our church owes special attention and care. Of 20,000,000 school children, Dr. Thomas Wood, prof.of Education at Columbia University, in a recent survey found the following facts:

1½-2% (3-4,000,000)-----organic heart disease
5% (1,000,000)-------spinal curvature, flat feet
5% (1,000,000)-------defective hearing
25% (5,000,000)-------malmutrition
30% (6,000,000)-------enlarged tonsils, adenoids
50-95%----------defective teeth
75%----------physicals defect [21]

It is true that many of these defedts are common to innumerable children today, so common that we do not class them as abnormal but normal. Yet it is a sociological fact that physical defects damage the emotions, develop an unsocial attitude, and lead the physically handicapped to withdraw in silent resentment within themselves, becoming extreme introverts as the handicap becomes greater in many cases. Therefore it is of the utmost importance for the social and ultimately religious life of the child that the church's social agencies pay particular attention to the needs and adaptation of the child who is physically defective in the true sene of the word.

Our congregations at an early date recognized the necessity of greater care for those children handicapped physically. In 1873 the Lutheran Institute for the Deaf was drganized by a group of Detroit churches. The state was operating efficient schools for those unfortunate enough to be born deaf or who became deaf through sickness or accident. Today there are 64 public residential schools for the deaf and 120 days schools. Of the denominational homes 8 are Catholic and one is Protestant- i.e. our Lutheran school. Already at that early date the Lutheran church entered this particular field, knowing that the state could not properly administer to the spiritual needs of the immortal soul involved. Up to 1929 the institution served 445 children, not necessarily all from within our Synodical circle. Through the labors of a graduate, Edward Pahl, deaf mission work and preaching was begun in 1894. Today, 19 workers serve 213 stations, 278 voting members, 1,961 deaf communicants. The Institute using the most modern methods of instruction and with up to date equipment is now serving 58 boarding pupils.

The other agency maintained within our circles for child defectives is the Bethesda Home in Watertown, Wis for the Feebleminded and Epileptic. It was organized in

21 Quoted in "Associated Lutheran Charities," 1936: P. 77

1904 for two primary reasons. The epileptic or feebleminded child is especially apt to be neglected or treated at home in a way detrimental to his own and the family's spiritual and social health; and, secondly, the state agencies here as in the case of the deaf cannot and do not supply the proper spiritual care for the individual. Bethesda is a boarding school where the children meet others similarly afflicted and live with them permanently (epilepsy and feeblemindedness are incurable) in an atmosphere suited to their mentality and condition. Socially, they are trained to menial tasks within the Home, living as it were, in a world of their own, based as it must be on a lower mental plane. Religiously, they receive instruction slowly and at the present time 170 are admitted to communion.

Our Synod's 8 orphanages, caring for 531 children stand as evidence of our church's interest in the physical and spiritual wants of the dependent child. All of them date back prior to 1900, revealing an early recognition of this particular phase of social work. The schools are located at Addison, Ill. (1873); Baltimore, Md. (1892); Fort Wadsworth, N.Y. (1887); Indianapolis, Ind. (1883); Kirkwood, Mo. (1868); Marwood, Pa. (1882); New Orleans, La (1881); West Roxbury, Mass. (1871). In addition, the Addison school is an Industrial School for girls and a Manual Training School for boys with a total of 236 present. Most of these are wards of the Juvenile Court with board charged to the parents. The children are not delinquent but dependent in the eyes of the court liable to delinquency because of insanity, death, sickness, unemployment, or delinquency of the parents.

This history of orphanages is still rather modern. In the early 19th century the custom still prevailed of placing all dependent children despite their handicaps, age, or individuality into the common almshouse which served all classes and all ages of people. In N.Y.state alone in 1856, there were 4,936 inmates in almshouses with 1300 of them children. As late as 1923 the census shows 1/3 of the inmates of almshouses were children. But the trend was definitely toward separate institutions for each particular need.

With the gradual development of the social work at large, the problem of the individual came to have more meaning and was more closely scrutinized. The individual

child in relation to the orphanage was studied and because the dependent child must be developed into the independent man, well suited by his social and moral plane to the social world, the dependent child received special care. With only 1/10 of the 200,000 children in charge of such agencies without parents, it stood to reason that the background and home environment of the individual child must be different in every case. The old custom of congregating together children of different backgrounds and different likings and abilities was found inadequate. Our church has slowly joined with the new social approach to the problem of orphanages. The cases and environments of the individual child are carefully investigated to determine his particular needs. Individual records of each phase of the particular case are carefully filed with the outlook forward not only toward his soul's salvation but also his future social usefulness to the world. Where possible, physical arrangements, e.g. of the buildings is under alteration so that supervision is of smaller units according to the needs of each particular group. Educational and recreational methods have been examined, and the health program revised not according to mass requirements but individuality.

Probably due to financial expenses involved, the modernizing movement with the Lutheran Church in this direction has not kept pace with state and public agencies. Financial reasons likewise have hindered the institutions in securing experienced, trained workers to take the lead in this important step.

Meanwhile, there has grown up in the past 20 years a group of societies more or less opposed to the orphanages as the solution for dependent children. These are the so-called Childrenss Friend or Home Finding Societies. These men have worked on the basis that the broken home should be united and bend every effort to keep it together that there might not be such a great need for institutional orphanages. These Home Finding Societies seek to do this: (1) through securing relief for the whole family. (2)by obtaining Mother's Aid. This is a state pension whereby widows with children can secure support from the state, avoiding the necessity of breaking up the family. If neither of these two methods is successful, then the child must be taken over by the church. 9,855 children have been received by the Synod's 11 Home Finding Societies in their history. The method of proceedure includes (4) registration and consultation

with social agencies knowing the family (thus close cooperation with state agencies).

(2) Investigation of background, child personality, true reasons behind application.

(3) Use, if possible, of one of two phases given above in effort to keep family together.

(4). Study of foster home types and suit them to the individual child, after a thorough study of the foster home environment.

(a). Adoptive Home which must be thoroughly investigated and compared that the proper match of child and foster parent personality is reached prior to adoption.

(b). The Boarding Home-placing of the child in a home with board paid by the society or parents.

(c). Free Home Placement-the child is taken in a a member of the family and for his board does menial tasks about the home. Special care must be taken in choosing such a home lest the child become a slave.

(d) Wage-Home Placement--The child is paid in the home for his work.

(5). After care: frequent visits by the case worker to make certain that the arrangements are working out satisfactorily to the benefit of both parties.

This trend away from the orphanages would not do away with such institutions, however. With modern social plans, the orphanage becomes the receiving home while arrangements are under way for the child's permanent placement in a home environment. The institution can well be used (1) to give the temporary care for study prior to placement (2) for care and study in behaviourism in preparation for placement. (3) for care where home placement is difficult because of conflicting incidents, e.g. estranged parents who still have retained their rights and visit the child. (4) temporary care in a critical situation where the child must be removed from its home at once. (5) temporary care of a large family when investigation reveals the necessity for keeping them together. (6) care of defectives in specialized institutions as well as delinquents. Such children must be corrected, if possible, before there can be any thought of home placement.

Not all of these features have as yet been adopted,but the movement is in that

general direction both outside and inside the church. Newer and more expedient methods must be accepted by our church if she would accomplish her evangelization and charitable work in the most efficient way.

Though some would claim that apparently the more highly developed the church program of child social work becomes, the farther it drifts away from the old congreational system, there is direct proof for the contrary. These highly technical Child Placement Societies have an active touch with the individual congregation through the Women's Auxiliary. This group is drawn from the neighboring community for the purpose of publicity, education, and support of the children in the agency. One Auxiliary, that of the Lutheran Children's Friends Society of Minnesota, has 300 women's clubs affliated with it. These units raise funds for the agency and Home through a Convention, Donation Day, lawn fetes, and the like. The money is used to furnish the Home and supply equipment. Such women's auxiliaries are a vital force for good not only in the Homes or orphanages for the child but in all our church's institutional life.

We have already mentioned several times the importance of the family in the social world. Though the unit of social life today is the individual and though modern investigation is directed toward the right social relationship of the individual, yet the family as the nearest point of social contact is of primary import in the social field. Since social work deals with human beings in their human relationships, the analysis and investigation of home environment is necessary. Many times a situation for a delinquent child or parent is relieved by altering the situation in the home. Every year, especially recently, millions have been placed on relief roles both of public and private agencies because of unemployment. The entire family suffers, and adaptive measures in such things as diet and budget must be installed by expert case workers. Only then will such temporary relief leave no evil effects on the individuals concerned or society at large. The same situation exists in the homes of the 20% of laborers who are annually sick and absent from work two months or more. Every year 15,000,000 people suffer from extreme poverty, and 100,000 annually find burial in

paupers' fields.

The Lutheran Church must admit that it does have a debt or obligation of brotherly love th these people--poor physically as well as spiritually. We have few or no well-founded social agencies which deal with the specific problem of the family. The question has been met in devious ways in the past, however. Our pastors are serving in the capacity of family social worker in many instances among their congregational members and at times for those outside the church. Where the church lacks the funds for support the pastor may rightly urge his members to accept public relief temporarily until other arrangements can be made. Since Lutherans pay taxes as well as every one else, they too have the right to fall back on this resource. The pastor throughout, however, has to be psychiatrist, physician and social worker in addition to being spiritual adviser. His decisions must be made with the greatest caution, and many of the Lutheran pastors have during the past few years learned the value of the local public social agency.

Synod's 23 City Missions are especially active in family welfare because their spiritual work is largely among the poor. The constant proximity of the city missionaries to the numerous problems of family and individual welfare gives them many opportunities to practise social work in addition to their pastoral duties. With the cooperations and women's auxiliaries they have brought much physical relief to the sufferings of the destitute and homeless and frequent alleviation of domestic problems.

The city missionaries with their volunteer and associate workers and assisting deaconesses might likewise be classed as our Synod's social workers in the public institutions. During the year 1936 they served 44 penal, 201 medical, 44 mental institutions and 56 infirmaries. Properly, their work is largely spiritual but in many instances the technique and duty of the social worker had to be applied. This is especially true of prison work. Victoria A. Larmour of the N.Y.State Division of Parole says: "I think that the experience we have in our day indicates that while

it is highly desirable that something be done on a religious basis, practical experience shows that not much can be done unless the religious groups actually will become interested in doing something for the criminal..... I believe that generally speaking the individual clergyman and the laity of all the different groups are definitely disinterested in the criminal."[22] The charge that the average pastor and congregation are disinterested in the man who has lately left the prison cell is true, despite that most stirring precept and example of Christ eating with the sinners. Our mission workers are doing much to show our churches interest in the forgotten man.

The ancient church custom of hospitality to strangers within the Christian home was dropped long ago because of the rapid spread of Christianity and the growing complexities of the human individual life. But the church has not forgotten its social and spiritual duties to the traveller, immigrant, sailor, and stranger. In addition to an immigrant home in New York city, the Missouri Synod through private associations and congregational sponsorship has 7 Social Service Centers or Homes.

Two other forms of charitable social service within the church are worthy of special mention. They are our 12 homes for the Aged and 19 hospital, sanitoria, and Convalescent Homes. The care of the aged has become an increasingly paramount issue as the average lifetime has grown from 25 years in the 17th century to 60 years today. The ancient custom was to do away with the aged entirely. With the advent of Christianity and its subsequent growing influence the nations of the world have become more civilized and passed old age laws of one kind or another. At first the proceedure was to place all dependent aged in common almshouses where the poor and misfit, the young and old were thrown together without regard for the individual personality or religious tastes. Today the majority of our states have almshouses, and the greater percent of the annual expenditure for relief of aged poor—$750,000,000 -- is still invested in such unsuitable homes.

With the growing study of the field of social work have come new plans for the care of the aged. The home influence and family ties are considered of much more

22- Quoted by E.Duemling: Associated Lutheran Charities, 1937. Page 84

value, and though it entails a far greater expense, the ideal situation has been pictured as one where the aged person remains at home or in some boarding home at the possible expense of the congregation or association formed for the care of the aged. The states have helped out a great deal in this respect by passing Old Age Pension Laws (whereby the destitute receive an annual stipend for support) and the Social Security Act (the insurance of old age benefits.)

Though urging their people to accept these pensions and if at all possible to remain in their homes, the churches and especially the Lutheran Church have been aware of their obligations. Since many of the states do not as yet have the Old Age or similar pension laws, the various denominations have maintained their Homes for the Aged. In 1929 the U.S. Dept. of Labor survey revealed 1,323 Homes for the Aged listed with 444 of them maintained by churches, serving 68,659 people. The Synodical Conference maintained 11 institutions for 575 occupants at the time, an investment of $1,433,500. The subsequent depression not only wiped away what little savings many aged had accumulated through the years, but it likewise took the savings of their children so that even their family could not support them. The result has been that of the 7,500,000 over 65 years, half are whole dependent, 4/5 partially dependent. By 1936 another Home had been added to the existing 11 and the total served 645 aged people. All of these homes give free boarding, Some, however, require the signing over of all holdings to the institutions before admittance is granted. Others receive entrance to the Home by paying a flat rate of from 3-5000 dollars or by the payment of $10-15 per week. Where such payment is made the church is not really administering charity but is doing a charitable service. Those unable to pay naturally need and receive financial help. Those who pay, however, are not so much in need of monetary support but mental, physical, and spiritual aid. Modern methods such as occuptaional therapy on a Scriptural basis have found their place in the Lutheran Church's Homes for the Aged.

Since its founding 100 years ago the Missouri Synod has always maintained a definite interest in the care of the sick. The beginning in this most apparent of all social services came in 1858 when the Lutheran Hospital of St. Louis opened its

doors for the first time. With the growth of the church went the growth of the Hospital service until today we have a total of 19 hospitals with a capacity of 1736 beds. 5 training schools for Lutheran and non-Lutheran nurses have been established and are conducted with courses on social work included. The feeling has long been prevalent that the Lutheran chaplain, nurse, and doctor working together can accomplish far more for the soul and body of the patient than working individually in separate institutions. The up to date equipment of the majority of our hospitals has been open to all patients, and the spirit of loving charity for those less fortunate has led to an approximate annual expenditure of $151,000 for free clinic work. The authorities have found the hospitals an excellent opening in winning souls for the church. When the body is suffering, the soul without hope suffers that much more in fear of the future; and the patient with much time on his hands for serious spiritual meditation is in a finer, more receptive mood for the spiritual truth. In the social field, the hospital not only offers an excellent opportunity for aid to the sick, but it gives those in charge a wedge into the difficulties of the home and environment which may be responsible for the sickness.

As mentioned above, a survey such as this cannot hope to cover the entire field of social work within the church. There are other charitable ventures underway which are of minor importance from the view-point of the church at large but are working an inestimable value from the view of the individual soul concerned. Because they are unrecorded I can do no more than acknowledge these charitable undertakings and admit their worth to the soul and consequent social conditions involved. Our Lutheran Church is fulfilling its duty to God and society not only by preaching but by living and acting out the truth of the Word.

IV Prospective Lutheran Policies

To hazard an opinion as to the possibilities of prospective fields of social work into which the Lutheran Church might venture is rather a difficult task for one immature in the subject. However, to stop suddenly and say that the Missouri Synod

has reached the ultimate limit of her contribution to society in the field of social work is to belittle the situation. With the constant shifting scene of social background, with newer, finer methods of meeting and treating people comes the necessity for the church to adapt herself to the tendencies of the day. This is not true where the Scriptural truths and their preaching and teaching is concerned; that must remain in the spirit of truth ans as the guiding motive. But the need for the church to adapt herself to changing social ideals is true in her method of approach and action. 75 years ago there was no need for organizations within the church because there was little social organization outside the church. The world's pace was a slower one with more time available to apply to the individual. With the growth of industry the pace quickened, men figured and moved in larger numbers. The individual was swallowed up in the mass, and the church adapting herself to social thinking entered the organizational sphere with mass evangelization. With the collapse of industry in the recent depression affecting all phases of life, the times have turned toward a restoration of the individual as the key figure in the relation of society.

O.A.Geiseman in summing up the church's share in social reconstruction points out 4 immediate adjustments necessary: A) Adjustment in capitalistic system; B) adjustments in realm of government; C) adjustments in family life; D) Adjustments in religious and moral life.[23]

Education, government, and the church have the solution. The church must play its part: 1) by providing well-trained ministry; 2) by enjoining right and condemning wrong; 3) by applying its message to everyday living;4) by exemplifying its requirements in its own organizations, i.e. using the newest methods for accomplishing the most good; 5) by not trespassing in the realm of government and business.; 6) finally, above all, by preaching the age-old Gospel.

All these adjustments by the church center more or less on the individual, so we may well say the church carries the salvation for C (adjustments in family life) and D (adjustments in religious and moral life).

23 O.A. Geiseman: "The Church's Share in Social Reconstruction"; Assoc. Luth. Charities 1935, Page 45 ff.

How shall the individual congregation assume its share in this more intensive individual program? Instead of mass evangelism we will have to have education of the individual. Many of our Luther Churches already have such educational programs, but we must place more emphasis on reaching the individual with expositions of the Bible; lectures on Church History; meaning of church membership; instruction in methods of Christian nurture; building of the Christian family; responsible citizenship. The depression has given a greater deal more liesure time to our people which should be utilized for a study of these things. Only by instructing its laity in such religious and moral matters can the church contribute its full share to the social reconstruction of the time.

As shepherd of his flock's bodies as well as their souls, the pastor must guide his people through the perplexing problems of this life--always, naturally, from the basis of the Word of God. In 1935-1936,500,000 mothers and fathers participated in parent study groups in libraries, churches, schools throughout the country. Instead of forcing our people to receive their desired parent education from sources outside the church which might in the end prove harmful to their church life, the local congregation should conduct such counseling interviews and discussions. For example, the problem of industry is far outside the sphere of the church. Yet because our members are involved, we must study the problem. Every employe has a duty to his employer but likewise every employe has a greater duty to his family and his God (1 Tim.5,8). By a thorough study of the situation through the more practical light of the Word, we can affirm our position to our laity and society as well. Again, the problem of Vocational Guidance is becoming more difficult as time passes. Christian young men and women will seek advise from some source as to their future plans. How much finer it would be if the church were properly prepared (and only properly prepared analysis and diagnosis is of any value here) to give this guidance in the choice of a vocation.

At the risk of being challenged as an advocate of the system whereby the church would become merely a social institution and no more, I would suggest a greater activity on the part of the Lutheran Church among those outside the church, i.e. in the

community. It is true there is the special danger here of becoming false, "social gospel" advocates as is borne out by the condition in which many denominations find themselves today. But extremes in any situation or movement have a tendency toward danger. We must admit that the command of Christ to be the salt of the earth, the light of the world must include this thought, namely, that by the application of Christian principles the believers and collectively the church is to be an influence in the world outside of its own circle of members. To do that it must enter into community projects more thoroughly than it has in the past. It dare not, of course, place its force behind certain reforms and become a champion, as it were, of that particular cause; then the church would rise and fall with the success or failure of that particular movement. The church is not here to institute and champion a long series of reforms but to preach the Gospel. From that it dare not waver. However, it is the influence of the Gospel through the individual which must be felt in the community. This is especially true of the pastor. If strangers of the community realize that the pastor's study is open to them at any time to discuss any kind of problem--spiritual, physical, or mental--the opportunity for mission work is appreciably increased. For an intelligent understanding of social or mental problems will win the confidence for an intelligent discussion of the spiritual problems. Again, many of our pastors have acquired the abilities of psychiatrist and physician in addition to their pastoral wisdom, but we need a greater emphasis and employment of them. One way open for the acquiring and using of such abilities is a more active interest in the community.

The solution of the pastor's time element if the afore-mentioned principles are to be added to his already over-burdened schedule is the employment of the trained social worker. In a well-established, well financed congregation such a church worker, trained especially along social work lines with a firm background of religious dogma, could readily act as a deaconess of the congregation, assuming many of the chronic sick and shut-in visits, and aiding the women of the congregation with their more delicate problems. If expedient, she might likewise serve the role of church secretary, relieving the pastor of much routine work. In congregations where finances would not permit

such an expenditure, a number of churches might join together in hiring such a local social worker. It is frequently in the poorer congregations that social problems arise, and her duties would than carry her from church to church, month by month or case by case as expediency might indicate. If even such an afrangement is not financially possible, then volunteer workers might be substituted, though the benefits are weakened because of the probable lack of training in such a situation. The Synod has the Deaconess tra ning school available. Our congregations ought to avail themselves of the opportunity and urge their young women to attend.

For the furtherance of social work in Synod I have but two suggestions. (1) Closer coordination within our circles and cooperation with secular and denominational bodies and (2) the thorough instruction of the man power available in the social work field.

The ancient and oft-used maxim, "in unity there is strength" applies to work in the church as well as elsewhere. In fact, it might be more appropriate to say it applies especially to the church because of the importance of the latter's work. There has been a tendency in the Synod at large toward coordination of our social agencies. That tendency has resulted in the Associated Lutheran Charities. Because this movement was strong enough to effect such a change it is reasonable to believe that the next movement toward coordination, influenced by the same force, will come from Synod itself in an adoption or coordination of all social agencies. This is the next most logical and necessary step. The fact that the Associated Charities movement is successful is an indication that such coordination is possible without abandoning any strong doctrinal foundations or losing any prestige. At present that mightier force and support which Synod as a body alone can give is still lacking. A small, independent institution may get by with antiquated methods and equipment but a Synodically advised group of institutions would operate in closer harmony with one another and the outside world. Naturally, it is not the intent that independence should be lost by the individual institution or that Synod should become autocratic in any way. That is entirely against our church polity and practise. But an organiz tion is more apt to heed the advice of chosen, well-educated men especially equipped in the field if they have the

official stamp of approval of Synod than if they act independently. The added strength would lie in the coordination of the work, which would avoid the possibility of duplication or internal dissension. Such a Synodical Advisory Board of Inner Mission or Social Work if tactful yet non-autocratic would certainly wield an influence for good. Instead of having the combined fruits of our faith and charity before us in isolated cases, we would have it before us in one lump, as it were, to be added to by all.

Such a Board would then give us the official opportunity to work with secular agencies and those of other denominations. Naturally the question of doctrine and religious practise would have to be excluded entirely, but there is no reason why we could not join,for example, in a purely informational religious social survey. Such a fact-finding research was held by the Associated Charities with other Lutheran bodies, but an official Board and Research Committee of Synod could accomplish far more in greater detail. Working with the American Baptist Home Mission Society; the Commission on Social Relations of National Council of Congregational Churches; the Commission on Christianity and Social Problems of the Evangelical Synod of North America; or with the Inner Mission Commissions of other Lutheran bodies new methods in institutional work or social techniques of the day could be discussed without entering into anything doctrinal. There would and could be no joint action, but there would be a firmer understanding of the work of other denominations passed on through ourown commission to the various Synodical agencies.

My final suggestion as to possible Lutheran policy is a thorough instruction of our theological students in the problem of social work. One example will suffice. Thomas Storey in a recent survey of hygiene (mental and physical) programs writes that only 7 of 101 theological schools examined report programs of informational hygiene. None of the 7 reported a mental or sex-social hygiene content. None reported a content of family or other group hygiene. 2 reported courses on public or inter-group hygiene.[24] "The men on whom members of church congregations will later depend

24 Storey, Thomas: "The Status of Hygiene Programs in Institutions of Higher Education in the United States" Stanford Press, 1927. P.48

collectively and individually for guidance and advice in relation to mental, emotional, spiritual, and physical health troubles are usually given little or no scientific information related to the service expected of them."[15] Perhaps we have here an example of a subject better suited to a medical school than one of theology. I personally cannot agree with Mr. Storey's statement that the ministry is not trained in solving spiritual health problems. Our ministry does have that portion of the health or hygiene program. But the fact remains that mental and emotional problems which seize so many today are not finding a proper background in the pastor's mind for him to counsel wisely. To be real leaders and counsellors our clergy must be trained in these matters. Else when a social problem does arise, the laity will turn not to their spiritual advisor for guidance but assuming him incompetent or indifferent will seek out a psychologist, palmist, astrologer, or the like. Paul's statement that we must be all things to all men (1 Cor. 9,22) includes in it a willingness based on ability to serve our people and others in their perplexity. This ability must come from a thorough study of the field of social work.

The training of men in the social field would likewise bring greater power to Synod's institutional life. Educated leaders in the field placed in an institution for the defective, dependent, or aged, will be able to apply not only the religious principles and methods handed down from generation to generation but will know how to use the most modern methods for the greater benefit of all concerned. The men in charge of such agencies at the present time have had to educate themselves. It is or should be up to Synod to offer the education to those who will be in charge in future years. The fact that Synod has planned several courses in sociology for the future four year curriculum is an indication that initial steps in the right direction of social work education are already under way.

The basic foundation of faith in Christ has remained the same, but the Lutheran Church has built higher and higher its social service program upon this foundation.

[15] ibid: p. 49.

As time passes and the condition about men change, the building process of charity must go on upon the same basic principle of love for Christ. 100 years have seen the growth of social consciousness advance step by step, higher and higher within our Synod. The next 100 years will witness the Lutheran Church of tomorrow with her sound principles assuming the leadership in the working of the fruits of faith. The foundations are laid; the building will go on.

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